Through information, digging, and casting aside the stones, a treasure may be found, ut not by calling it to come forth. —SHANKARACHARYA

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WHEN THE MATERIALS ARE READY

IT is of value to compare the early days of the Theosophical Movement with the present. Certain parallels are immediately evident, although there are also numerous differences. The parallels have to do with a widespread reaching after the transcendental and unknown—a tendency which is said to gather strength toward the end of the centenary cycle, and to flower during its final twenty-five years. The beginning of this period, we are told, is also marked by increased psychic susceptibilities; it is a time not only of opening minds, but also of intoxicating enthusiasms and movements in which emotionalism plays a controlling part.

Although some few years must pass before the cycle of the fourth quarter of the twentieth century gets under way, it is now possible to recognize both these broad tendencies. There are direct correspondences between the present-day interest in "the occult" and the flood of spiritualistic activity which began during the middle years of the last century, and by the 1860's had gained such prominence in public opinion as to attract the attention of several daring scientists who attempted to test the claims of the mediums, and conducted various experiments. Students of the present have no difficulty in gaining a general grasp of the common attitude of mind toward such things, since they may read H. P. Blavatsky's early articles concerned with her encounters with both Spiritualists and scientific investigators. Many of these articles were reprinted in *A Modern Pantheon*. Additional perspective on the period is provided in the opening chapters of *The Theosophical Movement: 1875-1950*. The

significance of the psychism of the nineteenth century, which took the form of spiritualistic phenomena and inquiry, is suggested by a revealing statement made by H.P.B. in one of her articles. It was absolutely necessary, she declared, for the Theosophical Movement to be launched to provide true ideas of the states after death, for the phantom-world of kamaloca, she said, had "burst in a muddy torrent into ten thousand séance rooms." (*Lucifer III,* 174.) The reader of her *Key to Theosophy* and Mr. Judge's *Ocean of Theosophy* will realize that this is a reference to the sources of inner infection to which the mediums and visitors to séances are exposed.

The efforts of H.P.B. to explain the dangers inherent in spiritualistic practices were an uphill struggle. Unlike the materialists, who refused to recognize the reality of psychic phenomena, she wrote at great length to point to the wide range of possible causes of supernormal experiences, at the same time calling attention to the inadequacy of Western psychology as the reason for the failure of the investigating scientists to reach conclusions that might throw light upon the phenomena. Yet even while warning against mediumship and séances, she maintained that there was a true "spiritualism," known to the ancients, which had a transcendental character, but which, in order to be understood, required that a distinction be made between the personality and the individuality in relation to man's soul life. The personality, she taught, is only the superficial identity, the result of the reflected light of the soul in the physical body, while the individuality is that reincarnating soul itself, and the immortal intelligence in man. Speaking of the confusion in modern thought of personality with individuality, H.P.B. wrote in *The Key to Theosophy* (pp. 32-33):

> Your Western psychologists do not seem to have established any clear distinction between the two. Yet it is precisely that difference which gives the key-note to the understanding of Eastern philosophy, and which lies at the root of the divergence between the Theosophical and Spiritualistic teachings. And though it may draw upon us still more the hostility of some Spiritualists, yet I must state here that it is Theosophy which is the *true* and unalloyed Spiritualism, while the modern scheme of that name is, as now practiced by the masses, simply transcendental materialism.

From a practical point of view, the necessity for publishing the teaching of the sevenfold nature of man may be seen in this statement, since only by the analysis of the individual man into the higher and lower components of the triad, Atma-Buddhi-Manas (the re-

incarnating ego), and the four lower principles constituting the lower man, do we obtain a rational ground for understanding the Theosophical teachings concerning spiritualistic and other psychical phenomena. The shell which remains of the lower man after death, and is attracted to séances, is the source of the chaotic "communications" so often obtained through mediums, for even though the shell has no real intelligence, it nonetheless preserves, as in a tape recording, the memories of the last earth-life, impacted in the instrument of the soul which has gone to a higher state, and this discarded instrument may, under the peculiar conditions of the séance, be made to "play back" these impressions. Other doctrines concerned with the after-death experiences also require the idea of the seven principles if the psychic dynamics of these states are to be understood, even in theory.

There is, then, this prerequisite in relation to the metaphysical teachings of Theosophy concerning the complex nature of man which must be understood as the elementary foundation for any further instruction in those strange and wonderful matters which have come down in Western history as part of the lore of witchcraft and magic, and are now casually referred to as the "supernormal" or "occult." Madame Blavatsky took the need for philosophical understanding of these things very seriously. She wrote her first book, *Isis Unveiled,* composed of two large volumes, to draw the attention of the literate public to the fact that there were ancient philosophers and scientists for whom such wonders of nature were no mysteries, but expressions of forces and powers which they not only understood, but had obtained mastery over. Archaic religion, she maintained, was not separate from scientific knowledge, but was itself a science which was joined from the beginning with the highest ethics and morality. *Isis Unveiled* was the first attempt of the nineteenth-century Teacher of Theosophy to show that there could be no real grasp of the psychic phenomena which were then flooding throughout the Western world, without serious study of the ancient Wisdom-Religion. The Theosophical Movement, she explained, was begun as a means of providing the materials for that study, and giving, also, instruction in the ethical principles that had to be understood by those who sought hitherto occult or "secret" knowledge. Both *Isis* and the later books of H.P.B., such as *The Secret Doctrine* and *The Key to Theosophy,* were progressive expositions of the science and moral philosophy of the Wisdom-Religion,

for the first time in the modern age put into a language of the West.

It is now nearly a hundred years since the founding of the Theosophical Society in New York City in 1875. While the Theosophical Movement continues the work of educating those who are interested in the teachings of the ancient philosophers, sages, and great religious reformers, there is also considerable misunderstanding and misuse of the terms and language of the Theosophical philosophy. Too often the profound counsels of the Teachers are ignored, and the distinction between personality and individuality neglected or forgotten. The language of spiritual progress or development is carelessly used, and there are frequent references to the "occult," as though it were only a new and promising branch of "far-out" modern psychology. It might be said that conceptions that were dealt with by Madame Blavatsky only with the deepest seriousness and reverence have been made catchwords of the new psychic fashions of the time, and that the demanding discipline of meditation is referred to as though it were some kind of psychological plaything. "Adepts" advertise themselves in the pages of current magazines, and dozens of courses of instruction for personal development are offered to those who imagine it possible to purchase the secret of "spiritual growth."

There may be a sense in which many of these unattractive developments have been inevitable. It is said that a dark shadow follows all innovations, and the bringing of the specific doctrines of Theosophy—the teaching of the seven principles, of the after-death states, and the idea of perfected men—was certainly a powerful innovation in Western thought. Because it is the truth about nature and life, and because it affords explanation of various mysteries, Theosophy became an important resource for understanding the processes of human development. But like all truth that is made public, it can be imitated and exploited. It is a sad historical fact that teachers who set out to uplift the entirety of human thought often see the ideas they attempt to spread subjected to vulgarization and even commercialization. This happened even in the early days in respect to the work of H.P.B., and she was obliged to publish warnings against pseudo-occult schools which offered for sale advanced instruction in "esoteric" secrets. The proliferation of such imitations has proceeded throughout the interim cycle, and is now accelerating at a rapid rate. There are scores if not hundreds of "occult teachers" operating in the West today, and the pompous

claims of some of these leaders and authorities seem equalled only by the gullibility of their followers, although it must be admitted that the great majority of those who seek out such teachers are psychic "migrants" who drift from one to another of the figures who gain brief popularity by making claims in terms of perverted, watered-down, and distorted conceptions that once had a Theosophic origin.

So, in the present, not merely "mediumship" represents the psychic weaknesses and susceptibilities of the age, as was generally the case in the nineteenth century, but all the shadowy inversions of Theosophical teachings—their lunar reflection, so to speak—have been added to the gamut of psychic vulnerability.

What can be done about all these self-destructive and psychically weakening tendencies? Not very much, from one point of view, since the happenings and reports which enable the reader to illustrate for himself the practical realities behind the generalizations we have offered are known to us through the mass media, which have little interest in the moral issues behind such sensationalism. Even an H.P.B., whose knowledge gave her commanding presence wherever she went, could not prevent the mania for séances and spiritualistic experiment from taking its toll of the poor mediums through whom phenomena came, nor would very many of the Spiritualists listen to her warnings. Rather, they turned against her, because she insisted that their over-simplified theories concerning what caused the phenomena were not only false, but dangerously misleading, and they attacked her in their journals. Only a few of the more intelligent Spiritualists joined the ranks of the Theosophists and learned to distinguish between the personality and the individuality, which was, as she said, absolutely necessary to any real understanding of the laws of psychic phenomena. Similarly, help can be given to those who, in the present, sense the inadequacy of popular claims and doctrines.

We may assume, as well, that H.P.B. did not begin her educational work, so crucial to the psycho-moral health of the human race, until the time had come when the right questions were beginning to arise in the minds of the more intelligent people of the time. A Teacher works with the law of cycles, and if the work of a teacher lies with the psychological and inner development and transition going on in large numbers of people, he selects the right moment to propose clarifying ideas and, if necessary, to offer supporting

demonstrations. One may think that a kind of "sorting out" process was ready to begin in earnest when H.P.B. chose to appear upon the scene, which in her case was the visit to the Eddy Homestead in Chittenden, Vermont, where she met Olcott, aroused his interest by her obvious power over the extraordinary phenomena of the Eddy brothers, and then began his preparation for the work he would be able to do in the future.

Today, a vastly more complicated "sorting out" process lies ahead, due to the much greater variety of psychic manifestations which are now taking shape. And there are further considerations of importance. The latter part of the nineteenth century, during which H.P.B. did her work, was a time of comparative international calm. The only major European conflict of the period, the Franco-Prussian War, was of short duration, and the American Civil War had been over for years when she came to the United States. In both England and America, an expansive optimism was characteristic of the age. Indeed, the conceit and self-confidence of Western civilization made a serious obstacle to the sort of questioning which H.P.B. proposed and declared was necessary, so that her warnings concerning historical cycles and the operations of the law of Karma could be ignored with some complacency. But there is no such complacency today. Very nearly the whole world is haunted by deep anxieties and even feelings of being called to an accounting by destiny. The moral urgencies and causes which a hundred years ago were only a part-time avocation are now issues which are believed to bear on actual human survival. Large areas which slept under the rule of a powerful colonialism in the nineteenth century are now wide-awake, and vast continental populations are demanding full rights and privileges with other nations. A deep distrust of the past and all its works has overtaken the youth of practically all the industrialized nations, while the extraordinary advances of technology, instead of winning admiration, are now regarded with fear and suspicion, as a process of growth which seems to spread environmental disaster in its wake and may already be out of control.

These are some of the psychological components which must be added to the "mix" of psychic factors previously considered, and which cannot help but have a far-reaching effect on the thought and decisions that will have to be made by an increasing number of people during the years to come. It is no exaggeration to say that a

sense of deep crisis is already in the air; the combined effects of the threat of war and environmental deterioration have worked extreme changes in the outlook of the young toward the future; the nation-state, which was once almost universally assumed to be the vehicle of social progress, is beginning to be regarded as a brittle shell which harbors outworn mechanisms of power and integrates the acquisitive and aggressive tendencies of a form of civilization which must now either undergo radical reform or collapse from its own non-productive abuses. It is not too much to suggest a parallel with the setting presented in the first chapter of *The Bhagavad-Gita,* in which the aspirant, Arjuna, finds himself confronted with, as enemies, many of the things that he once held dear and relied upon, so that he is bewildered and cast down by the spectacle of a change in relationships too sudden for him to assimilate and comprehend.

Yet beneath the surface of all this confusion, and in spite of the pretenses and the claims of pseudo-occultists and ambitious leaders who confuse the issues of the age with their misuse of honorable terms, their too easy reference to sacred ideas and high spiritual beings, there is a movement of the human spirit toward the awakening of which H.P.B. speaks in some of her *Lucifer* articles, especially "The Tidal Wave." Often the promise of this movement and awakening remains unseen. The destructive and evil tendencies to which men are prone in Kali Yuga are typically "well-organized," since they are a material expression and require regimentation and psychological control or direction in order to gain practical focus. But the reaches of the soul, the slowly awakening visions of higher manas, and the coming into consciousness of the Promethean longings of egos for whom the veil of matter is at last thinning—these expressions are highly individual and may be thought of as still hidden by the noise and vulgar tumult of the grosser interests of the populace. Yet such a revolution of the human spirit, slow to begin, tentative in its first spontaneous expressions, belongs to the cycle that is to come, and must now be preparing a great miscellany of platforms, viewpoints, and causes, through which it will eventually exercise the leverage that is needed in the affairs of men.

Finally, we may think that when the hour strikes for this great movement of reform of the twentieth century to emerge upon the stage of history for its trial of strength, there will be those to provide wise direction and to accelerate that "sorting out" process which was so plainly one of the tasks of H.P.B. not quite a century ago.

An ancient tradition with much truth in it declares that when the materials are ready, the Architect will appear. With the object-lesson of the nineteenth-century cycle before us, it should not be difficult to apply this idea to the similar cycle soon to begin.

"THE TWO SYSTEMS"

Magic dashes once more its powerful waves against the rocks of Church and Science, which it is slowly but as surely undermining. The river damned during the Middle Ages has flowed since noiselessly underground, and has now burst up as an irrepressible torrent. But the long-pent-up torrent has (now) diverged into two streams—Eastern Occultism and the Jewish Kabalah; the traditions of the Wisdom-Religion of the races that preceded the Adam of the "Fall"; and the system of the ancient Levites of Israel, who most ingeniously veiled a portion of that religion of the Pantheists under the mask of monotheism. The two systems threaten the world of the mystics with a speedy conflict, which instead of increasing the spread of the One Universal Truth, will necessarily only weaken and impede its progress. Yet, the question is not, which is *the* one truth. It is simply a question: "which of the two systems contains most unadulterated facts; and, most important of all—which of the two presents its teachings in the most Catholic (i.e., unsectarian) and impartial manner?"

—H.P.B.

IMAGINATION AND OCCULT PHENOMENA

THE faculty of imagination has been reduced to a very low level by modern western theorisers upon mental philosophy. It is "only the making of pictures, day-dreaming, fancy, and the like": thus they have said about one of the noblest faculties in man. In Occultism it is well known to be of the highest importance that one should have the imagination under such control as to be able to make a picture of anything at any time, and if this power has not been so trained the possession of other sorts of knowledge will not enable one to perform certain classes of occult phenomena.

Those who have read Mr. Sinnett's *Occult World* will have noticed two or three classes of phenomena performed by H. P. Blavatsky and her unseen friends, and those who have investigated spiritualism will know that in the latter have been many cases of similar phenomena done by so-called "controls." Others who made no such investigations have, however, on their own account seen many things done by forces not mechanical but of a nature which must be called occult or psychical. In spiritualism, and by the Adepts like H. P. Blavatsky and others, one thing has excited great interest, that is the precipitating on to paper or other substances of messages out of the air, as it were, and without any visible contact between the sender of the message and the precipitated letters themselves. This has often occurred in *séances* with certain good mediums, and the late Stainton Moses wrote in a letter which I saw many years ago that there had come under his hand certain messages precipitated out of the air. But in these cases the medium never knows what is to be precipitated, cannot control it at will, is in fact wholly ignorant of the whole matter and the forces operating and how they operate. The elemental forces make the pictures through which the messages are precipitated, and as the inner nature of the medium is abnormally developed, acting subconsciously to the outer man, the whole process is involved in darkness so far as spiritualism is concerned. But not so with trained minds or wills such as possessed

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NOTE.—This article by William Q. Julge was printed in the *Path* for December, 1892, and was last reprinted in THEOSOPHY 30:272.

by Madame Blavatsky and all like her in the history of the past, including the still living Adepts.

The Adepts who consciously send messages from a distance or who impress thoughts or sentences on the mind of another at a distance are able to do so because their imagination has been fully trained.

The wonderworker of the East who makes you see a snake where there is none, or who causes you to see a number of things done in your presence which were not done in fact, is able to so impress you with his trained imagination, which, indeed, is also often in his case an inheritance, and when inherited it is all the stronger when trained and the easier to put into training. In the same way but to a much smaller degree the modern western hypnotizer influences his subject by the picture he makes with his imagination in those cases where he causes the patient to see or not to see at will, and if that power were stronger in the West than it is, the experiments of the hypnotizing schools would be more wonderful than they are.

Take the case of precipitation. In the first place, all the minerals, metals, and colored substances any one could wish for use are in the air about us held in suspension. This has long been proved so as to need no argument now. If there be any chemical process known that will act on these substances, they can be taken from the air and thrown down before us into visibility. This visibility only results from the closer packing together of the atoms of matter composing the mass. Modern science has only a few processes for thus precipitating, but while they do not go to the length of precipitating in letters or figures they do show that such precipitation is possible. Occultism has a knowledge of the secret chemistry of nature whereby those carbons and other substances in the air may be drawn out at will either separately or mixed. The next step is to find for these substances so to be packed together a mold or matrix through which they may be poured, as it were, and, being thus closely packed, become visible. Is there such a mold or matrix?

The matrix is made by means of the trained imagination. It must have been trained either now or in some other life before this, or no picture can be precipitated nor message impressed on the brain to which it is directed. The imagination makes a picture of each word of each letter of every line and part of line in every letter and word, and having made that picture it is held there by the will and the imagination acting together for such a length of time as is needed

to permit the carbons or other substances to be strained down through this matrix and appear upon the paper. This is exactly the way in which the Masters of H.P.B. sent those messages which they did not write with their hands, for while they precipitated some they wrote some others and sent them by way of the ordinary mail.

The explanation is the same for the sending of a message by words which the receiver is to hear. The image of the person who is to be the recipient has to be made and held in place; that is, in each of these cases you have to become as it were a magic lantern or a camera obscura, and if the image of the letters or if the image of the person be let go or blurred, all the other forces will shoot wide of the mark and naught be accomplished. If a picture were made of the ineffectual thoughts of the generality of people, it would show little lines of force flying out from their brains and instead of reaching their destination falling to the earth just a few feet away from the person who is thus throwing them out.

But, of course, in the case of sending and precipitating on to paper a message from a distance, a good many other matters have to be well known to the operator. For instance, the inner as well as the outer resistance of all substances have to be known, for if not calculated they will throw the aim out, just as the billiard ball may be deflected if the resistance of the cushion is variable and not known to be so by the player. And again, if a living human being has to be used as the other battery at this end of the line, all the resistances and also all the play of that person's thought have to be known or a complete failure may result. This will show those who inquire about phenomena, or who at a jump wish to be adepts or do as the adepts can do, what a task it is they would undertake. But there is still another consideration, and that is that inasmuch as all these phenomena have to do with the very subtle and powerful planes of matter it must follow that each time a phenomenon is done the forces of those planes are roused to action, and reaction will be equal to action in these things just as on the ordinary plane.

An illustration will go to make clear what has been said of the imagination. One day H. P. Blavatsky said she would show me precipitation in the very act. She looked fixedly at a certain smooth piece of wood and slowly on it came out letters which at last made a long sentence. It formed before my eyes and I could see the matter condense and pack itself on the surface. All the letters were like such as she would make with her hand, just because she was making

the image in her brain and of course followed her own peculiarities. But in the middle, one of the letters was blurred and, as it were, all split into a mass of mere color as to part of the letter.

"Now here," she said, "I purposely wandered in the image, so that you could see the effect. As I let my attention go, the falling substance had no matrix and naturally fell on the wood any way and without shape."

A friend on whom I could rely told me that he once asked a wonderworker in the East what he did when he made a snake come and go before the audience, and he replied that he had been taught from very early youth to see a snake before him and that it was so strong an image everyone there had to see it.

"But," said my friend, "how do you tell it from a real snake?"

The man replied that he was able to see through it, so that for him it looked like the shadow of a snake, but that if he had not done it so often he might be frightened by it himself. The process he would not give, as he claimed it was a secret in his family. But anyone who has made the trial knows that it is possible to train the imagination so as to at will bring up before the mind the outlines of any object whatsoever, and that after a time the mind seems to construct the image as if it were a tangible thing.

But there is a wide difference between this and the kind of imagination which is solely connected with some desire or fancy. In the latter case the desire and the image and the mind with all its powers are mixed together, and the result, instead of being a training of the image-making power, is to bring on a decay of that power and only a continual flying to the image of the thing desired. This is the sort of use of the power of the imagination which has lowered it in the eyes of the modern scholar, but even that result would not have come about if the scholars had a knowledge of the real inner nature of man.

WILLIAM Q. JUDGE.

He who would be a true Theosophist must bring himself to live as one. . . . A true Theosophist ought "to deal justly and walk humbly."

—H. P. BLAVATSKY

"THE TRINITARIAN IDEA"

> The *Real Man* is the trinity of *Atma-Buddhi-Manas*, or Spirit and Mind, and he uses certain agents to get in touch with nature in order to know himself.
>
> —*The Ocean of Theosophy*

THE first and Fundamental dogma of Occultism is Universal Unity (or Homogeneity) under three aspects. With Pythagoras, the MONAD returns into silence and Darkness as soon as it has evolved the *triad*, from which emanate the remaining seven numbers of the 10 (ten) numbers which are at the base of the manifested universe. This very trinitarian idea, as well as the so bitterly denounced doctrine of emanations, whence their remotest origins? In the sublime and profoundest of all the philosophies, that of the universal "Wisdom-Religion," the first traces of which, historical research now finds in the old pre-Vedic religion of India.

Swayambhouva is the unrevealed Deity; it is the Being existent through and of itself; he is the central and immortal germ of all that exists in the universe. Three trinities emanate and are confounded in him, forming a Supreme *unity*. These trinities, or the triple *Trimurti*, are: the Nara, Nari, and Varadyi—the *initial* triad; the Agni, Vaya and Sourya—the *manifested* triad; Brahma, Vishnu and Siva, the *creative* triad. Each of these triads becomes less metaphysical and more adapted to the vulgar intelligence as it descends. Thus the last becomes but the symbol of its concrete expression; the necessarianism of a purely metaphysical conception. Together with Swayambhouva, they are the ten *Sephiroth* of the Hebrew kabalists, the ten Hindu Prajapatis (Progenitors)—the En-Soph of the former, answering to the great *Unknown*.

We meet the Trinity northeast of the Indus; and tracing it to Asia Minor and Europe, recognize it among every people who had anything like an established religion. It was taught in the oldest Chaldean, Egyptian, and Mithraic schools. The Chaldean Sun-god, Mithra, was called "Triple," and the trinitarian idea of the Chaldeans was a doctrine of the Akkadians, who, themselves belonged

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NOTE.—A student's collation from standard Theosophical works.

to a race which was the first to conceive a metaphysical trinity.

"For from this Triad, in the bosoms, are all things governed," says a Chaldean oracle. The Phos, Pur, and Phlox, of Sanchoniathon, are Light, Fire, and Flame, three manifestations of the Sun who is *one*. The Persian triplicate Deity also consists of three persons, Ormazd, Mithra, and Ahriman. "That is that principle," says Porphyry, "which the author of the *Chaldaic Summary* saith, *'They conceive there is one principle of all things, and declare that is one and good'."* The Chinese idol Sanpao, consists of three equal in all respects; and the Peruvians "supposed their Tanga-tanga to be one in three, and three in one," says Faber. The Egyptians have their Emepht, Eicton, and Phta; and the triple god seated on the Lotus can be seen in the St. Petersburg Museum, on a medal of the Northern Tartars.

Space is called the "Mother" before its Cosmic activity, and Father-Mother at the first stage of re-awakening. In the Kabala it is also Father-Mother-Son. But whereas in the Eastern doctrine, these are the Seventh Principle of the Manifested Universe, or its "Atma-Buddhi-Manas" (Spirit, Soul, Intelligence), the triad branching off and dividing into the seven cosmical and seven human principles, in the Western Kabala of the Christian mystics it is the Triad or Trinity, and with their occultists, the male-female Jehovah, Jah-Havah. In this lies the whole difference between the esoteric and the Christian trinities. The Mystics and the Philosophers, the Eastern and Western Pantheists, synthesize their pregenetic triad in the pure divine abstraction. The orthodox, anthropomorphize it. *Hiranyagarbha, Hari,* and *Sankara*—the three hypostases of the manifesting "Spirit of the Supreme Spirit"—are the purely metaphysical abstract qualities of formation, preservation, and destruction, and are the three divine Avasthas (lit., hypostases) of that which "does not perish with created things" (or Achyuta, a name of Vishnu); whereas the orthodox Christian separates his personal creative Deity into the three persons of the Trinity, and admits of no higher Deity.

Among the Church dogmas which have most seriously suffered of late at the hands of the Orientalists, the last in question—stands conspicuous. The reputation of each of the three personages of the anthropomorphic godhead as an original revelation to the Christians through Divine Will, has been badly compromised by inquiry into its predecessors and origin. Orientalists have published more

about the similarity between Brahmanism, Buddhism, and Christianity than was strictly agreeable to the Vatican. Everyone knows the Christian dogma of the "three in one" and "one in three"; therefore it is useless to repeat that which may be found in every catechism. Athanasius, the Church Father who defined the Trinity as a dogma, had little necessity of drawing upon inspiration or his own brain power; he had but to turn to one of the innumerable trinities of the heathen creeds, or to the Egyptian priests, in whose country he had lived all his life. He modified slightly only one of the three "persons." All the triads of the Gentiles were composed of the Father, Mother, and the Son. By making it "Father, Son, and Holy Ghost," he changed the dogma only outwardly, as the Holy Ghost had always been feminine, and Jesus is made to address the Holy Ghost as his "mother" in every Gnostic Gospel.

The *Trikaya,* literally, three bodies or forms, once understood, explains the mystery of every triad or trinity, and is a true key to every threefold metaphysical symbol. In its most simple and comprehensive form it is found in the human Entity in its triple division into spirit, soul, and body, and in the universe, regarded pantheistically, as a *unity* composed of a Deific, purely spiritual Principle, Supernal Beings—its direct rays—and Humanity. The origin of this is found in the teachings of the prehistoric Wisdom-Religion, or Esoteric Philosophy. The grand Pantheistic ideal, of the unknown and unknowable Essence being transformed first into subjective, then into objective matter, is at the root of all these triads and triplets.

Life we look upon as "the one form of existence," manifested in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, and Matter. Matter is the vehicle for the manifestation of the soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. Spirit and Matter are to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective. The three worlds are Swarga, Bhumi, and Patala—or, Heaven, Earth, and Hell in popular beliefs. Esoterically, these are the Spiritual and Psychic (or astral) regions, and the Terrestrial sphere.

Say the Kabalists: "The Deity is one, because It is infinite. It is

triple, because it is ever manifesting." This manifestation is triple in its aspects, for it requires, as Aristotle has it, three principles for every natural body to become objective: privation, form, and matter. Privation meant in the mind of the great philosopher that which the Occultists call the prototypes impressed in the Astral Light—the lowest plane and world of Anima Mundi. The union of these three principles depends upon a fourth—the LIFE which radiates from the summits of the Unreachable, to become an universally diffused Essence on the manifested planes of Existence. And this QUATERNARY (Father, Mother, Son, as a UNITY, and a quaternary, as a living manifestation) has been the means of leading to the very archaic Idea of Immaculate Conception, now finally crystalized into a dogma of the Christian Church, which carnalized this metaphysical idea beyond all common sense.

In Occult metaphysics there are, properly speaking, two "ONES" —the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second "One" on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos, or Eswara, in the Universe of Illusion), can do all this. It emanates from itself—as the upper Sephirothal Triad emanates the lower seven Sephiroth—the seven Rays or Dhyan Chohans; in other words, the Homogeneous becomes the Heterogeneous, the "Protyle" differentiates into the Elements.

Everything in the Universe follows analogy. "As above, so below"; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral, and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

Only the seven Self-born primordial "gods" emanated from the trinitarian ONE. The ten Sephiroth are contemplated as a group of three triads: Kether, Chochmah and Binah form the supernal triad; Chesed, Geburah and Tipereth, the second; and Netzach, Hod and Jesod, the inferior triad. This is orthodox Western Kabala. East-

ern Occultists recognise but one triad—the upper one (corresponding to Atma-Buddhi and the "Envelope" which reflects their light, the three in one)—and count seven lower Sephiroth, every one of which stands for a "principle," beginning with the Higher Manas and ending with the Physical body—of which Malkuth is the representative in the Microcosm and the Earth in the Macrocosm.

As in the oldest Grecian Cosmogony, differing widely from the later mythology, Eros is the third person in the primeval trinity: Chaos, Gaea, Eros: answering to the Kabalistic En-Soph (for Chaos is SPACE, "void") the Boundless ALL, Shekinah and the Ancient of Days, or the Holy Ghost; so Fohat is one thing in the yet unmanifested Universe and another in the phenomenal and Cosmic World. In the latter, he is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law.

But in the unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or LOVE. When the "Divine Son" breaks forth, then Fohat becomes the propelling force, the active Power which causes the ONE to become TWO and THREE—on the Cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine. We find an echo of this primeval teaching in early Greek mythology. Erebos and Nux are born out of Chaos, and, under the action of Eros, give birth in their turn to Æther and Hemera, the light of the superior and the light of the inferior or terrestrial regions. Darkness generates light. In the Puranas this is found in Brahma's "Will" or desire to create; and in the Phoenician Cosmogony of Sanchoniathon the doctrine that desire is the principle of creation.

"The one Universal Light, which to Man is *Darkness,* is ever existent," says the Chaldean "Book of Numbers." From it proceeds periodically the ENERGY, which is reflected in the "Deep" or Chaos, the store-house of future worlds, and, once awakened, stirs up and fructifies the latent Forces, which are the ever present eternal potentialities in it. Then awake anew the Brahmâs and Buddhas—the co-eternal Forces—and a new Universe springs into being.

The Vedanta philosophy teaches as much as Occult philosophy that our *monad* during its life on earth as a *triad* (the 7th, 6th, and 5th principles), has, besides the condition of pure intelligence, three

conditions; namely, waking, dreaming, and *sushupti*—a state of *dreamless* sleep—from the standpoint of terrestrial conceptions; of real, actual soul-life—from the occult standpoint. While man is either *dreamlessly,* profoundly asleep or in a trance state, the *triad* (Spirit, Soul and Mind) enters into perfect union with Paramatma, the Supreme Universal Soul.

"Man," says Plutarch, "is compound; and they are *mistaken who think him to be compounded of two parts only.* For they imagine that the understanding (brain intellect) is a part of the soul (the upper Triad), but they err in this no less than those who make the soul to be a part of the body, *i.e.,* those who make of the *Triad* part of the corruptible mortal *quaternary." Christos* is not only one of the three higher principles, but all the three regarded as a Trinity. This Trinity represents the Holy Ghost, the Father, and the Son, as it answers to abstract spirit, differentiated spirit, and embodied spirit. Krishna and Christ are philosophically the same principle under its triple aspect of manifestation. In the *Bhagavatgita* we find Krishna calling himself indifferently Atman, the abstract spirit, Kshetragna, the Higher or reincarnating Ego, and the Universal SELF, all names which, when transferred from the Universe to man, answer to *Atma, Buddhi* and *Manas.*

The Zohar teaches that it is the primordial elements—the trinity of Fire, Air and Water—the four cardinal points, and all the Forces of Nature, which form collectively the VOICE of the WILL *Memrab,* or the "Word," the Logos of the Absolute Silent ALL. In the *Sepher Jezirah,* the Kabalistic Book of Creation, the author has evidently repeated the words of Manu. In it the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and as having emitted from itself the Spirit. "One is the Spirit of the living God, blessed be his Name, who liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit." And this is the Kabalistic abstract Trinity, so unceremoniously anthropomorphized by the Fathers. From this triple ONE emanated the whole Kosmos. First from ONE emanated number TWO, or Air, the creative element; and then number THREE, *Water,* proceeded from the air; *Ether* or *Fire* complete the mystic four, the Arba-il. In the Eastern doctrine Fire is the first Element—*Ether,* synthesizing the whole (since it contains all of them).

The Sun (the Father), the Moon (the Mother), and Mercury-Thoth (the Son), were the earliest Trinity of the Egyptians, who

personified them in Osiris, Isis, and Thoth (Hermes). In *Pistis Sophia,* the seven great gods, divided into two triads and the highest God (the Sun), are: the lower "Trinity," whose powers reside respectively in Mars, Mercury and Venus; and the higher Triad ("the three unseen gods") who dwell in the Moon, Jupiter and Saturn. The Sun is the giver of life to the whole planetary system; the Moon is the giver of life to our globe; and the early races understood and knew it, even in their infancy. She is the Queen and she is the King, and was King Soma before she became transformed into Phoebe and the chaste Diana. She is pre-eminently the deity of the Christians, through the Mosaic and Kabalistic Jews, though the civilized world may have remained ignorant of the fact for long ages; in fact, ever since the last initiated Father of the Church died, carrying with him into his grave the secrets of the pagan temples.

Fire, Water and Air are the primordial Cosmic Trinity [says Pymander], "I am thy Thought, thy God, more ancient than the moist principle, the *light that radiates within Darkness* (Chaos), and the shining *Word* of God (Sound) is the Son of the Deity."

The "Father" of primitive physical man, or of his body, is the vital electric principle residing in the Sun. The moon is its Mother, because of that mysterious power in the Moon which has as decided an influence upon human gestation and generation, which it regulates, as it has on the growth of plants and animals. The "Wind" or Ether, standing in this case for the agent of transmission by which those influences are carried down from the two luminaries and diffused upon Earth, is referred to as the "nurse"; while "Spiritual Fire" alone makes of a man a divine and perfect entity.

Now what is that "Spiritual Fire"? In alchemy it is HYDROGEN, in general; while in esoteric actuality it is the emanation or the Ray which proceeds from its *noumenon,* the "Dhyan of the first Element." Hydrogen is *gas* only on our terrestrial plane. But even in chemistry hydrogen "would be the only existing form of matter, in our sense of the term," and is very nearly allied to *protyle,* which is our *layam.* It is the father and generator, so to say, or rather the *Upadhi* (basis), of both AIR and WATER, and is "fire, air and water," in fact: *one* under three aspects; hence the chemical and alchemical trinity. In the world of manifestation or matter it is the objective symbol and the material emanation from the subjective and purely spiritual entitative Being in the region of *noumena.* That which Hydrogen is to the elements and gases on the objective plane,

its noumenon is in the world of mental or subjective phenomena; since its trinitarian latent nature is mirrored in its three active emanations from the three higher principles in man, namely, "Spirit, Soul, and Mind," or *Atma, Buddhi,* and *Manas.* Rudimentary man, having been nursed by the "air" or the "wind," becomes the perfect man later on; when, with the development of "Spiritual fire," the *noumenon* of the "Three in One" within his Self, he acquires from his inner Self, or Instructor, the Wisdom of Self-Consciousness, which he does not possess in the beginning. Thus here again divine Spirit is symbolised by the Sun or Fire; divine Soul by Water and the Moon, both standing for the Father and Mother of *Pneuma,* human Soul, or Mind, symbolised by the Wind or air, for *Pneuma,* means "breath."

The culmination of the Secret Work is Spiritual Perfect Man, at one end of the line; the union of the three elements is the Occult Solvent in the "Soul of the World," the *Cosmic* Soul or Astral Light, at the other; and, on the material plane, it is *Hydrogen* in its relation to the other gases. The TO ON (of Plato), truly; the ONE "whom no person has seen except the Son"; this sentence applying both to the metaphysical and physical Kosmos, and to the spiritual and material Man. For how could the latter understand the TO ON the "One Father," if his *Manas,* the "Son," does not become (*as*) "One with the Father," and through this absorption receive enlightenment from the "divine instructor," Guru—*Atma-Buddhi?*

DISCOVERING THE POWERS OF SELF

We would open the door to all powers by a daily and hourly living in accordance with the nature of the Self—seeing that every other being is but an aspect of Self, and acting so that every other being will be helped on its way. For we cannot go on our way alone. We have our duty to fulfil by every other being, whether in the kingdoms below us, without which we could not exist, or in the human kingdom. Every other stands as a vicarious atonement for us —an object lesson—and if we have reached a point higher than that which is ordinarily reached by men, then all the more are we constrained to duty by them.

—ROBERT CROSBIE

letters · questions · comment

Why do some people always seem to bring us good, and others unpleasant, experiences?

The first thing that comes to mind in considering such a question is that both situations result from Karmic law. Through actions in the past, we have caused the aggregate of lives that compose the lower nature to react according to the general patterns of feeling-response—liking and disliking—that are now evident. In company with others in former times, we have developed natures that are responsive in various ways. Now, coming again into incarnation together, we naturally encounter, through affinities and antipathies, the mental, psychic, and physical patterns we have helped to create, both in ourselves and others. This might explain why one person's qualities are more readily acceptable to us than another's. The kind of relationship we had with him in some past time now affects how he speaks and acts, and we are peculiarly able to understand and appreciate what he says or does. The person whose attitude seems "incomprehensible" may indeed be lacking in insight. But our tendency to be *disturbed* by it may be due to a former impatience or unwillingness to try to enter into that point of view.

However, the question seems to take for granted that we are wise enough to know what a "good" experience is, or that good experiences will exclude what is unpleasant to us. But what the personal nature regards as an unpleasant experience may be just what is needed for the awakening of the true man to neglected responsibilities. Even the Buddha found himself called to action by what can only be termed an "unpleasant experience"—the sight of a suffering and dying man lying neglected in the street. Siddhartha's father, one could say, made a great effort to be sure that his son would have only pleasant experiences, yet this distortion of life was no service to the young prince, who had his own work to do.

From such reflections we see the point of the saying that good Karma is "what is pleasing to Iswara." What is pleasing to Iswara? We may answer, in the language of the *Ocean,* whatever adds to the experience and emancipation of the soul. A knowledge of all the polarities of life would be included in this, and the "good" of

the Karma involved would reside in the attitude of the one to whom the experience comes.

If a man is really the image of God, how can he know himself without knowing God? But, on the other hand, if it is really God whose image he is, how can he know himself?

It is a first principle of Theosophy that Deity can have no image, so that the problem suggested by this question loses its basis. The second part of the question, however, seems to involve recognition of the limitless, unknowable character of the one great Source of all. If "know" is taken to mean "to set limits to," then, indeed, there could be no self-knowledge; but there is a kind of self-realization through which the individual grows aware of his identity with the One Self and the One Life, and this might be spoken of as knowing oneself.

This may be explained further by quoting from the Preface to Madame H. P. Blavatsky's first book, *Isis Unveiled,* in which the author deals directly with the problem that seems to be behind the question now asked. In this Preface, H.P.B spoke of two questions which continually recurred in her thoughts, during her search for truth throughout the East. They were: *"Where,* WHO, WHAT *is* GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?"

She wrote of meeting certain men whom she called "sages of the Orient" who were possessed of profound knowledge. She said:

> They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE.

Not "images," we may note, but the common essence, or spirit, is the means of self-discovery for the questing soul.

on the lookout

Present Science Too Narrow

Charles T. Tart contributes to *Science* for June 16, a proposal for the investigation of altered states of consciousness which calls for the broad assumptions that H. P. Blavatsky said in the last century were the birthright of an honest science. Dr. Tart warns against uncritical acceptance of the basic claims to achievement of an age, together with confident interpretations of their meaning, as established knowledge. He reminds his readers that in different intellectual frameworks the same data may lead to quite varied interpretations: "truths" which are perfectly clear to one observer appear as evidence of mental aberration to another functioning with another set of assumptions. Applying this to the rejection by scientists of the study of states of consciousness, he asks:

> Must the experiencers of ASC's [altered states of consciousness] continue to see the scientists as concentrating on the irrelevant, and the scientists see the experiencers as confused or mentally ill? Or can science deal adequately with the experiences of these people? The thesis I shall now present in detail is that we can deal with the important aspects of ASC's using the essence of scientific method, even though a variety of nonessentials, unfortunately identified with current science, hinder such an effort.

"Labeling" Is Poor Science

Like various other scientific writers on this subject, Dr. Tart means by "altered states of consciousness" both the states produced by certain psycho-religious practices and the conditions produced by the so-called "mind-expanding" drugs, yet he does not suggest that these are identical, but simply that they represent modifications of mind which are subjective realities for the one experiencing them, and therefore of interest to the serious student of man's nature. His fundamental point is that the "inwardness" of such psychological states by no means eliminates these conditions as aspects of the human condition which need to be understood. In Dr. Tart's view, the "essence of the scientific method" in no way confines reality to physically demonstrable phenomena. He says further:

> Many of the most important phenomena of ASC's have been observed poorly or not at all because of the physicalistic labeling of them as epiphenomena, so that they have been called "subjective," "ephemeral," "unreliable," or "unscientific." Observations of internal processes are probably much more difficult to make than those of external physical processes, because of their inherently greater complexity. The essence of science, however, is that we observe what there is to be observed whether it is difficult or not.

Difficulties to Be Faced

He continues:

> Ordinarily we think of empirical validation, of validation in terms of testable consequences that produce physical effects, but this is misleading. Any effect, whether interpreted as physical or nonphysical, is ultimately an experience in the observer's mind. All that is essentially required to validate a theory is that it predict that "when a certain experience (observed condition) has occurred, another (predicted) kind of experience will follow, under specified experiential conditions." Thus a perfectly scientific theory may be based on data that have no physical existence.

Dr. Tart is quite willing to admit that such investigation is attended by definite hazards, not the least of which is the fact that both the observer and the observations of subjective experience may be influenced to an unknown extent by the mental and psychic characteristics of the observer. For this reason he believes that careful self-study is a necessary part of the training of such observers. He also thinks that because of the tendency to unconscious self-deception, investigators will have to learn to "distrust the obvious."

Limitations of Present Science

Dr. Tart's interest in this subject goes beyond mere curiosity about psychic phenomena, drug-induced or otherwise. He seems, rather, to view this unexplained side of man's nature in a spirit of genuine scientific inquiry:

> Reason is a tool, and a tool that is wielded in the service of assumptions, beliefs, and needs which are not themselves subject to reason. The irrational, or, better yet, the *a*rational, will not disappear from the human situation. Our immense success in the development of the physical sciences has not been particularly successful in formulating better philosophies of life, or increasing our real knowledge of ourselves. The sciences we have developed to date are not very human sciences. They tell

us how to do things, but give us no scientific insights on questions of what to do, what not to do, or why to do things.

Philosophy Should Come First

Although Dr. Tart is aware that complex techniques exist for subjective exploration in some religions, especially in the East, he frankly admits his suspicion that these have been used to support belief-systems rather than to develop a rational science of paranormal states of consciousness. H.P.B., it will be recalled, declared that the only really effective safeguard against the subtle delusions and dangers encountered in the exploration of other states of consciousness is a thorough preliminary understanding of the principles and laws governing human nature. She pointed to the existing opportunities for education concerning man's various states of consciousness, the guidelines and instructions having long been available to those who were willing to learn. The condition is an earnest desire to benefit mankind.

Sign of the Times

▸Kurt W. Back surveys the influence and direction of one of the newer "group movements" in June *Society* ("The Way of Love and Trust: The Sensitivity/Encounter Movement"). His purpose is apparently to show that the popularity of sensitivity experiences is not something wholly unique to our times, but a modern manifestation of age-old human nature—the need for change, for strong emotional experience, for a religious transformation, or for a sense of belonging. The author points out that these longings—for which, he says, the pilgrimages of the Middle Ages were once a focus—are now emerging in company with a mood of rejection of both the analytical methods of scientific investigation and orthodox religion. They nevertheless participate in some of the deeply rooted attitudes that characterize the technology they reject. For in the pursuit of personal euphoria as an end in itself, lies the familiar zeal for instant salvation; and with no other reference-point than the realities of emotional and sensory experience, comes the conviction that application of the right formula can change the world by incantation. Dr. Back quotes the psychologist Sigmund Koch on the deceptiveness inherent in this kind of psychic exploration:

> The Group Movement is the most extreme excursion thus far of man's talent for reducing, distorting, evading, and vulgarizing his own reality. It is also the most poignant exercise of that talent, for it seeks and promises to do the very reverse. It is adept

> at the second remove image-making maneuver of evading human reality within the very process of seeking to re-embrace it. It seeks to court spontaneity and authenticity by artifice; to combat instrumentalism instrumentally; to provide access to experience by reducing it to a neuter-pap commodity; to engineer autonomy by group pressure; to liberate individuality by group shaping.

Impoverished Psychology

Although the encounter movement scorns the techniques of the laboratory as a means of learning about man, its supporters seek scientific recognition for their activity. Dr. Back attributes this to the inheritance of traditional Western ideas of man held by both science and theology. He sees the movement as a reaction to the division of man by both into mind and body as separate elements. He says:

> The relation between mind and body, which has been fundamental for the development of modern science, may be the best example of what can be called the post-scientific attitude within the encounter movement. The contrast between mind and body, and the separation of the two, is probably one of the characteristics of Western culture. In part the distinction is implied in Christianity; Descartes used this fact and made the distinction absolute in order to gain freedom for physical science from theological restrictions. One of the effects of this separation has been the development of physical and biological sciences, separate from psychology, psychoanalysis and the social sciences, keeping the mental and physical aspects as separate and closed systems.

The Missing Doctrine

Dr. Back finds the mechanical separation of mind and body a dualism which late nineteenth- and early twentieth-century psychologists sought to remedy, although mostly by making mind no more than a special function or result of bodily activity. This materialism, which reaches its apex in the claims of the behaviorists, was one solution for the inadequacy of the psychology inherited from Christian belief, which actually made a threefold division. As taught by St. Paul, man is composed of body, soul, and spirit, but lack of the doctrine of reincarnation made the idea of the soul extremely vague, so that in time hardly any distinction remained between soul and spirit. Modern man still struggles under the shadow of psychological doctrines which give little or no hint of the real man, the reincarnating ego, so that, in a period of change like the present, the absence of knowledge concerning man's inner nature leads to ex-

pedient attempts to integrate his psychic and physical life. We might recall here H.P.B.'s brief observation (in a footnote to her article, "The Esoteric Character of the Gospels") to the effect that we live in a time when the psychic idiosyncrasies of humanity have entered on a great change, making extra work for psychologists to do.

Part of the Problem

The multiplication of encounter groups and groups for sensitivity training may be an example of what she had in mind. Yet the underlying theory is still inadequate, and Dr. Back finds the results of all this activity very mixed and often quite superficial in character. As he puts it:

> Thus the current problem of the relation of sensitivity training to society and to science has developed. On the one hand, sensitivity training is advertised as the movement that rids man of his over-reliance on his overdeveloped brain, especially the cortex, which reverses history, especially the Western history of dominance over nature, and which returns man to his lost garden of innocence. On the other side, sensitivity training is sold to diverse clients as a problem-solving technique and as a new way of working on the traditional problems of behavioral science. The more the movement expands and becomes part of the popular culture, the more both aspects arouse public attention and concern.

Keynote of True Change

H. P. Blavatsky wrote in various places of the psychological changes to be expected in the present cycle, predicting that they would take place at every level of society. She suggested that beneath the furor and turmoil of transition, a deep awakening of the human spirit would proceed, and the anticipatory longings which precede this great change may perhaps be seen in the restless dissatisfactions of the present, and even in various psychological experiments and innovations which, despite their confusing and often fruitless character, are nonetheless part of the growing demand for change. It may be well to quote here from one of H.P.B.'s prophetic articles, "The Tidal Wave," in which she spoke of the spirit which would eventually emerge and provide the impetus for the creation of a better and higher civilization:

> It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the

masses in the coming century, and so their benefactors.

Foundation for Psychology

She went on to say that the mysteries of individual thought and feeling can really be understood only in behalf of all men:

> In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

Source of Mental Health

There is a great contrast between what is said here and the almost constant theme of the reports of "encounter group" experiences, which are mainly devoted to whether or not the participants themselves feel happy, freed of frustration, and helped to what seem to them more enjoyable personal lives. The true health of the human spirit lies elsewhere, in devotion to the interests of others, for as the desire to be of use to the less fortunate of the world—who are indeed so many—grows to be the dominant motive in the affairs of the individual, his own ills become unimportant, since he begins to order his life according to a higher principle, that of altruism and love for his fellows. It is of particular interest that at least one of the psychologists who had to do with the beginnings of the sensitivity training movement believed that the life of service comes naturally and spontaneously to the psychologically healthy, but this ideal seems largely forgotten among the popularizers of the new movements for group therapy and self-help.

The Logic of Reincarnation

Since the idea of an incoming ego, seeking birth, radically alters the weight of the various arguments in behalf of humanitarian abortion, it has hardly seemed necessary to offer much comment on the subject here. In this case, as in so many other relationships, the teaching of reincarnation introduces values which have been ne-

glected in the West for centuries, if not for millennia, proposing that moral decisions ought to be based upon considerations of soul-development and the needs of the ego. However, a recent article by Eunice Kennedy Shriver (in the Los Angeles *Times,* July 19) has the peculiar merit of avoiding the claims of either religious tradition or "rights," and stressing simply the sanctity of life. She sees in the readiness to take the life of the not yet born the reflection of a growing indifference to the enormously destructive policies of the present war carried on far away. Mrs. Shriver observes:

> Life has been cheap to us since we have been mired in Vietnam. And I fear there has been a transference of this attitude to many matters here at home. That inclination must stop. . . . We must act where we have the power to act and move to preserve what others would abuse and destroy. For we are human beings. The destruction of human life is contrary to our nature.

The teaching of reincarnation raises this view from a sentiment to the level of moral law—a law which cannot help but affect all who are involved.

Acquisitive Motives

In the June *Harper's,* John Holt discusses the economic incentives inherent in our educational objectives. He observes that we judge the value of education in monetary terms. People feel they need more and more education and that the more it costs the greater its value will be. Mr. Holt says:

> Even if by some miracle we were to spend the necessary $250 billion or $300 billion a year, it would not be enough. Most young people (and their parents) believe that their life possibilities, their chances of getting interesting work, power, prestige, and money depend more than anything else on the length and quality, i.e. expensiveness, of their schooling. This has set off what can only be called the competitive consumption of schooling. My being able to get ahead of you in the world depends on my having been able to consume more schooling than you, or if we consumed the same amount, a schooling more expensive than yours. This has strange consequences.
>
> If someone buys a certain amount of schooling, spends so many years and so much money to get a certain kind of school ticket, to put him ahead of everyone with a lesser ticket, then every time somebody else is able to buy a better school ticket than his—or even one just like it—the value of his school ticket goes down. If everyone gets a school ticket like his, his becomes worthless.

Isolating Effects

One reason we have come to think of education in these terms, Holt says, is that we have defined it as a commodity, something to be bought with money and effort, at certain times and places, by special people, teachers and students, who engage in no other activity. This isolates learning from the rest of life, and splinters any incipient sense of wholeness that might develop from whatever is learned. It encourages students to see the gaining of competence as a bargain, the terms of which are clear-cut—effort and money purchase a good life. The condition of success is not individual initiative or ability, but the possession of material resources on a scale far beyond our capacity to provide them to all, or even most, children. And there is no ceiling on this need, as Mr. Holt pointed out, because even the best-equipped schools constantly need more up-to-date equipment and materials.

Institutions for Self-Education

He suggests that the institutions which should receive the bulk of financial support are those which are available to all, regardless of age or other qualifications, and which are adapted to assisting people to learn for themselves. One such existing institution is the public library. By expanding library facilities to include materials and equipment now available only to students in high schools, many more people could educate themselves.

Mr. Holt continues:

> In any community, compare the local public library, which serves everybody, with the local public high schools, which serve only a four-year age span. In most places the schools are probably twenty to fifty times as large as the library and spend twenty to fifty times as much money. It is this kind of imbalance that we ought to change. Whatever money we put into institutions should go to those that are truly open, that anyone can use, without preconditions, and for his own purposes.

Holt also includes in this plan small colleges caught in the losing race to provide a four-year "job ticket" for their students:

> I doubt very much whether they can compete for long with the rich private colleges or the big state universities. But I suggest that they may be able to provide resources and services to a quite different, and much larger, group of people. To a dean of a college near New York City I said, "There may not be many students who want to come here for four years to get degrees. But there might be hundreds of thousands of people within a

few miles of here who have a great many things they might like to do or try to do if there were only a place where they could do it. Perhaps your business will be to provide such a resource."

Independence a Necessity

> If we define learning, or growing up, as a process that requires that every child get during most of his waking hours the continued attention of specialists who have nothing else to do —whether we call these people teachers or counselors or playmates or whatever—we say in effect that most children can never grow up. There is no way to provide this kind of experience for more than a tiny minority of children.

The serious development of such resources as Mr. Holt suggests would make education a part of everybody's daily life. Then the ordinary confrontations of daily life would lead to the learning and self-reliance necessary to "growing up" at any age.

Rhythms of Childhood

In *Harper's* for July, Raymond S. and Dennis R. Moore cite research to show that the early schooling which has seemed desirable for bright young children may be just another form of intellectual exploitation. The authors maintain that subjecting a child to the rigors of highly organized learning often disrupts the rhythms of natural development which form the groundwork for meeting intellectual challenges later. Advocates of early schooling make two assumptions that are fallacious: "that a child's intelligence can be nurtured by organizing it, and that brightness means readiness for the world of schooling." The writers continue:

> These assumptions, however comforting or promising, are contradicted by clear-cut experimental evidence. A wealth of research has established that one of a child's primary needs in these formative years is for an environment free of tasks that will tax his brain, and an equally important need is for a setting that provides warmth, continuity, and security.

Parents Are Needed

Several studies have indicated that early beginners are surpassed in competence, stability, and motivation, by comparable groups with a later start. Others document the fact that the physiological maturation processes of the brain occurring in the first eight years of life are extremely complex and delicately interbalanced. They do not respond favorably to the imposition of public school rou-

tines. Finally, it seems that the intimate warmth of close parental contact fosters a development that is not duplicated by even the best teachers. The authors conclude:

> On the basis of such findings, it seems clear that for a child of this age, development at home is far more important than development in school. And if the parents' acceptance of their role is a key factor in the child's development, then it makes a great deal more sense to educate the parents to fulfill their proper role than to hire teachers to do an inadequate job of trying to substitute for them.

Advantages of Home Learning

Although many early schooling programs have come into being to provide for children from disadvantaged backgrounds, the advantages of a home simply because it is "home," however "culturally deprived," are not negligible. Moreover, the great majority of parents in deprived circumstances have responded enthusiastically to home-education assistance.

Recognition of the inadvisability of starting schooling too soon supports the contentions of Illich and others who believe that the essential factors in providing a good education for the young are to be found in the resources inherent in community relationships of various kinds, or in the possibilities of developing them. There is, accordingly, some experimentation with home-education programs, designed to make the most of opportunities there instead of hurrying children off to school.

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